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Red Sea, and an excellent preparation for the severer fatigues of Arabia proper. M. Didier's observations at Mount Sinai are worth nothing, except as telling us what the late Egyptian Pacha's whim has accomplished there in the matter of road-making. It is interesting to find the Cairene autocrat attempting in that deserted region to repeat the achievement of Napoleon on the Simplon, and to make a highway and a habitation upon the inaccessible Mount of God.

The volume contains many nice epigrams, which are impartially distributed. M. Didier is a zealous partisan of the Arabs as against the Turks, and believes fully that the term "dog" is justly applied to the Osmanli, and that the "sick man" is near his end. Of the Wahabees, the reformed branch of the Moslems, he gives a good and accurate sketch.

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6. — *Remarkable Providences, illustrative of the earlier Days of American Colonization.* By INCREASE MATHER. With an Introductory Preface, by GEORGE OFFOR. London. 1856. 16mo. pp. 262.

THIS is one of that charming series of "Old Authors" which have appeared at intervals within the past year from the press of Mr. John Russell Smith. It is somewhat singular that the production of an American Puritan divine should have found a place in such a collection. But Increase Mather's work is well worth preserving, and its present publication is timely. It is pleasant to see that the performances which are now attributed to spirits — rappings, tipplings, trances, second-sight, and the like — were well known to the grave fathers of New England, and that Dr. Gordon's theory of the Devil at work in these occurrences was defended so ably by a President of Harvard College. We regard this book as a capital contribution to spiritualistic literature, in its collection of "test cases," its accurate relations of marvels, and its delightful credulity. There is no weak scepticism in the author's mind about facts, which have precedents in all ages, from the days of the Patriarchs downward. He is a firm believer. And his well-attested stories are decidedly more entertaining than the doleful narratives, fragmentary ejaculations, and lame verses, which make the substance of the "spiritual" literature now current. We are not stinted to witchcraft, insanity, and hallucinations, but are treated also to earthquakes, hail-storms, shipwrecks, and lightning, — to "God's judgments" generally.

Some of the philosophical speculations of this volume are sagacious, and several are prophetic of recent discoveries. The opinion that

*nitre* is an ingredient of thunder and lightning is quite consistent with the statement that Satan has "a great operation in causing thunderstorms." Satan, indeed, is the Prince of the Air, though he also has a great deal to do with fire. The demons of this book, though they play some very roguish and uncomfortable pranks, hurling pots and pans about in the most wanton manner, say, nevertheless, some very sensible things, and give some excellent advice to the inquisitive mortals who vex them with queries. We approve the wisdom of that demon "which for three months molested the house of Mr. Perreaud, a Protestant minister in Matiscon. One in the room would needs be propounding needless questions for the Devil to answer, though Mr. Perreaud told him of the danger in it. After a deal of discourse, the Devil said to him, 'You should have hearkened to the minister's good counsel, who told you that you ought not to ask curious questions of the Devil; yet you would do it, and now I must school you for your pains.' Presently upon which the man was, by an invisible hand, plucked up by his thumb and twirled round, and thrown down upon the floor, and so continued in most grievous misery."

The most remarkable chapter in the volume is that on cases of conscience, in which it is considered how far it is lawful and right to take precautions and use charms to exorcise and drive away evil spirits. In this discussion, the copious classical, Rabbinical, and Scriptural erudition of the Puritan scholar appears to great advantage over the superficial knowledge of modern professors of demonology. Ovid, Virgil, Livy, Æschines, Josephus and Rabbi Abraham, Porphyrius and Cornelius Agrippa, St. Ambrose and St. Augustine, William of Malmesbury, Voetius, King James, and Dr. Cotta, are all quoted with a freedom which shows first-hand familiarity with their writings. The general conclusion to which Dr. Mather comes is, that no special means are to be used to get rid of the visits of bad spirits. Music he considers to be an excellent preventive, tested in the case of David before Saul. But, in general, he advises his readers to have as little as possible to do with such incorporeal essences, either in inviting or in hindering their presence. He would even have witches treated mercifully, as human beings, rather than as criminals or outcasts.

The book, as a whole, is a mine of curious learning, as well as a storehouse of curious incidents. We notice that the Preface makes a mistake of three years in the age of Dr. Mather.